

Week Seven: Social Manners Part II

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MANNERS WITH PARENTS

[1] Observe complete respect and reverence to your father and mother, for they are the most worthy of your consideration.

[2] Al-Bukhari and Muslim reported that a man asked the Prophet (PBUH): 'Oh Messenger of Allah, who is the most worthy of my best conduct?' He answered: 'Your mother! Your mother! Your mother! Then your father, then the next, and the next.'

[3] Al-Bukhari in Al-Adab Al-Mufrad and Abdul Razzaq in his Musanaf (the wording is his) reported that Hisham bin 'Urwa recounted that his father told him that Abu Hurairah (RA) saw a man walking ahead of another. He asked him: 'How is this man related to you?' 'He is my Father,' the man answered. Abu Hurairah told him: 'Do not walk ahead of him, do not sit until he sits, and do not call him by his name.'

[4] According to Ibn Wahab, a student of Imam Malik bin Anas named Imam 'Abdul Rahman bin Al-Qasim Al-'Utaqi Al-Masri (132-191 AH), said: 'While Imam Malik was reading Al-Muwata to me he suddenly stood up for a long while, then he sat again. He was asked why, and he answered: 'My mother came down asking me something. Since she was standing I stood up respectfully, when she went, I sat back down.'

[5] The revered follower Tawoos bin Kisan said: 'It is part of the Sunnah to respect four persons: a scholar, an elder, a leader, and a father. It is considered rude that a man call his father by his name.' At the end of his book of Malkite Fiqh Al-Kafi, Imam Bin 'Abdul Al-Barr said: 'Kindness to the parents is an obligatory, duty and by the grace of Allah it is an easy matter.'

[6] Kindness means to be humble with them, to speak to them nicely, to look at them with love and respect, to speak in a mild tone that does not surpass theirs unless they are hard of hearing, to give them complete access to your own wealth, and to offer them the best of your food and drink.

[7] Children should not walk ahead of their parents, nor speak ahead of them in matters that they know are their father's. Children should wholeheartedly avoid upsetting their parents and should seek their pleasure as much as possible. Making your parent's life enjoyable is one of the most virtuous acts.

[8] Children must hasten to respond to their parents' call. If a child is praying voluntarily, he/she should shorten the prayer and respond promptly. Children should express only good words.

[9] In return, it is the parents' duty to make it easier for their children to be kind to them by being kind and generous to their children, but without Allah's help people cannot become obedient, nor can they perform his commands.'

[10] You may encounter various difficulties while serving your mother and father, but do not forget that their rights are multiples of these difficulties. For this Aallah said in the Qur'an 'Your Lord has decreed that you worship none but Him, and that you be kind to the parents.

[11] Whether one or both of them attain old age in the life, say not a word of contempt, nor repel them but address them in terms of honour. And, out of kindness lower to them the wing of humility, and say: 'My Lord bestow mercy on them as they cherished me in childhood.'

[12] The Prophet (PBUH) said, 'No child will compensate a parent unless he finds him or her a slave and he frees them.'

[13] Keep in mind that everyone likes to be the best in status, prestige and popularity, and hates to see someone better than himself or herself. Only your parents would wish that you become better than what they are. How should you treat those who prefer you to themselves and wish you better.

Tell Your Family Your Whereabouts

[1] If you leave home to go to a place other than your usual work, it is advisable to inform your family where you are going. This information is very useful to have their mind at ease knowing where you are.

[2] The great follower, Qatada bin Di'ama Al-Sadousi disapproved of someone going somewhere without telling their family their whereabouts.

[3] Imam Ahmad reported that Qatada narrated that he went with Abo Ma'shar to visit Al-Sha'bi. His family said he was not home. Qatada asked, 'Where did he go?' His family said, 'We do not know.' Qatada then said, 'You mean he does not tell you where he goes?' They said, 'Yes.' Telling your family where you are lessens their worries besides putting you and them at ease if you were late since they know where you are.

RESPECT THE POOR

[1] If you come across a poor person at a gathering or you were visited by a poor person at home or at work, do not look down upon him or her because you consider them poor.

[2] Poverty is not a defect or a fault to be ashamed of, while lack of kindness and generosity is.

[3] Treat poor companions or guests with honour and respect.

[4] Be pleasant while talking to them, using the best of language. Again, poverty is not a vice.

[5] Many of the poor are more honourable than the wealthy, and many who are penniless are preferred to the rich.

DEALING WITH NON-MUSLIMS

[1] If your neighbours happen to be non-Muslim you must not forget Islamic manners in dealing with neighbours. The recommendation of Islam for good relationship with neighbours is for Muslims and non-Muslims alike.

[2] You as a Muslim should demonstrate to all people the goodness of Islam with your gentle manners and kind behaviour.

[3] Bukhari and Muslim reported the Hadith of Anas 'No one is a believer if he do not like for his brother what he likes for himself.' The report of Muslim said 'till he loves for his brother, or neighbour, as he likes for himself'.

[4] The scholars said that the word 'brother' here is said in the most common context and thus the means brothers in humanity including Muslims and non-Muslims. A Muslim would love for his non-Muslim brother, as he loves for himself, to become a Muslim to enjoy the benefits of Islam and the rewards of Allah.

[5] A Muslim would do very well when he prays for the guidance of his non-Muslim brothers as he likes for his Muslim brothers to remain Muslim and to continue their devotion and adherence to Islam.

[6] In Sura Al-Mumtahana, Allah said 'Allah forbid you not, with regard to those who did not fight you for your faith nor drive you out of your homes, to deal kindly and justly with them:

For Allah loves those who are just. Allah only forbids you with regard to those who fought you for your faith and drove you out of your homes and support others in driving you out, for turning to them for friendship and alliance. Those of you who do that are doing wrong.'

[7] There is nothing to prevent us from being kind, generous and helpful to non-Muslims as long as they do not demonstrate verbal or tangible animosity towards Islam. Hopefully, this will remove barriers to introduce them to join Islam and Muslims.

[8] This positive attitude does not mean going along with non-Muslims and abandoning our distinct personality. It means we must fair, kind and moderate with ourselves and our neighbours in all matters.

[9] In interpreting this, Imam Qortubi said: 'This constitute a consent by Allah to maintain amicable relationship with those who did not antagonize Muslim or attack them.

[10] Imam Qortubi cited the opinion of Abdul Rahman bin Zayed who said that this rule was in the beginning of Islam when fighting was not required, but later it was annulled.

[11] Imam Qortubi also cited Qatada who said this verse had been annulled by another verse in Sura Al-Tawba (9:5) 'But when the forbidden months are past, then fight and the slay the pagans wherever you find them.'

[12] Imam Bukhari and Imam Ahmad reported that Anas bin Malik that a Jewish boy used to serve the Prophet, preparing his ablution and to hand him his shoes. The boy became ill. The Prophet went to visit the boy and he was gravely ill with his father sitting at his head. The Prophet invited him to Islam by telling him to say: There is no God but Allah. The boy looked at his father who kept silent. The Prophet repeated his request and the boy looked at his father again who told him 'Obey Abo Al-Kasim.' The boy, just before dying, said 'I bear witness that no God but Allah and that you are His Messenger.' The Prophet said 'Thank Allah for enabling me to save him.'

Hafiz Ibn Hajar said that this Hadith indicates many rules; that Muslims are allowed to employ non-Muslims, to visit them while sick. It also directs us to maintain cordiality. It allows the employment of the youth, to offer them Islam if they were mature to make a choice, and to accept their conversion if they embraced Islam.

Hafiz Al-Badr Al-Aini said this Hadith indicted the consent to visit ill non-Muslims especially if they were neighbours since it demonstrated the kindness of Islam and may encourage them to embrace it. The Hadith also allows the employment of non-Muslims and the cordiality to them.

It also consent employing the youth.

[13] You may console non-Muslims on mourning using appropriate expressions. Imam Al-Kadi Abo Yosuf said, in the end of his book Al-Kharaj, that he asked Abo Hanifa about how to console a Jew or a Christian who lost a child or relative. Abo Hanifa said to say 'Allah decreed death for all His creations. We ask Allah to make death the best fate to wait for. We all belong to Allah and to Him we all shall return. Be patient and endure this calamity.

Abo Yosuf said we learned that a Christian who used to attend the lectures of Al-Hasan Al-Basri died. Al-Hasan went to console his brother. He said: May Allah reward you for this calamity as He reward your fellows. May Allah bless our death and make it the best fate to wait for. Be patient against the misfortunes. You may say these kind words and remind them of death as the inescapable fate with which we can do nothing about but acceptance and patience.

Imam Ibn A'bdin in his book Rad Al-Muhtar that the Shaf'ee said: You may console Muslims when at the death of a non-Muslim relative. On such occasion you may say: May Allah increase your rewards and patience. You may console non-Muslims on the loss of a Muslim relative. On such occasions you may say: May Allah forgive your deceased and give best condolence.